

# BANNER



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NO. 13.

## LITERARY.

### THE ANCIENT PARSON.

For the Banner of Progress.

In the old church, familiar to my youth,  
The ancient parson, in his study-box,  
Used to advance his stock of Bible truth.  
In manner that was deemed quite orthodox.  
I yet can hear the "twenty-seventh division"  
Of sermon read, to please his congregation,  
And fancy that he pitted the condition  
Of those not saved by God's "fore-ordination."  
His sermons were well seasoned with "perfection,"  
The "sovereignty of God," and man's "depravity,"  
And all the beauties of "free will," "election,"  
Were swallowed quickly with becoming gravity!  
That "old discourse," for which his deacons clamored,  
Was like a bar of gold, to numerous thin leaves hammered.

H. ARINGTON DYER.

"Tell me, ye angelic hosts,  
Ye messengers of love,  
Shall swindled printers here below  
Have no redress above?"

The shining angel band replied:  
"To us is knowledge given;  
Delinquents on the printer's book  
Can never enter heaven."

### A SCENE OF EVERY-DAY LIFE.

BY LEOLINE.

#### CHAPTER I.

"How full is life of care, anxiety, and pain! Could we but estimate or realize its amount, it seems that every heart would throb with pity, and every arm stretch forth to relieve. Still, how unconscious and selfish the world moves on, entirely deaf to the cry of suffering! Entirely, did I say? Well, I was hasty, then; really, I did not mean all; for, now I think of it, I remember that good angel who came with balm and consolation to me, while lying prostrate and alone, and led me to believe that life, after all, was worth struggling for. She told me that this earth was a place of purification, where we were made happier by affliction—real men and women. She brought with her new life, and restored me in mind, if not in body. Then, again, how well I remember when, in most bitter anguish, that ministering angel came, so soft and noiselessly that I wondered if she were of the earth, but thought it was of little importance, for with her came peace. Yes, I recall many instances of the kind just now, and am willing to confess I was uncharitable. How blind we are at times in affliction, and ready to exclaim that all life's paths are full of thorns, should by chance a few pieces *our* feet! We are too ready to consider *our* trials paramount to all others, and that we alone suffer; are also slow to discern the strength and virtue attached to suffering."

So soliloquized one, as she sat by her lonely fireside, whose circumstances demanded daily labor for sustenance, and whose health was failing fast. That morning, she had risen with the sun; and, though unusually weak, had labored all day, and therefore was feeling particularly weary at the hour we mention. She had been one of the many whose heart had been broken and left bleeding. She had tasted the excruciating agony of earth's deepest sorrows. Still, she bore it with unparalleled heroism. It had called out that fortitude of spirit which elicits supreme admiration, and made her one of those women whom angels love to look upon. As she thus sat musing, her whole earthly career presented itself as a vivid reality.

The world had stamped its seal of shame upon her brow. Nevertheless, she could recall many happy joyous reminiscences; those which would bring the color to her cheek and the sparkle to her eye. And why not? She had been brought up in wealth and affluence, liberally educated; had mingled in the finest of society, a favorite and belle; and, before her fall, many at her shrine had proudly bent the knee. This is what the world calls happiness, and what she, perhaps, had supposed it to be. But would she exchange her present condition for what it had been? If you asked her, and would tell you that she would not exchange that peace within, and perfect repose, which she now realized, with the angel world, and, above all, the education received, for worlds like this, however dependent for bread she might be. She had learned to know herself; she had become sensible of the necessity of her existence, of both happiness and misery on earth. The evening had nearly passed, and still she sat by the little light her fire sent forth, regardless of Time's flitting. She never had thought so deeply as then. Question after question arose in her mind. She was well aware the tide of life was ebbing fast. And what would become of that little darling, folded so tenderly to her bosom, when she should prove unable to raise a hand for its support, or, what was still worse, it should be left entirely alone to grapple with life's stern realities? She thought, perhaps, her little one would not possess the courage required to pass through trying scenes, as she had done, and the bare possibility that such an event might ever occur stung her to the heart. That mighty power which had ever come to her relief was on the verge of giving way. But she raised her voice in prayer to the angels, and they hearkened to her cry.

#### CHAPTER II.

Follow us, dear reader, while we change the scene. One fine morning, a lady might have been seen, neatly clad, issuing from her doorway for a walk. There was a heaven in her face, which seemed to lighten the burdens of every one who chanced to cross her orbit. The morn had come forth in beauty; music and fragrance filled the air; and one could have breathed religion at every breath, pure and undefiled. She tripped along over the fields, and through the meadow, until, reaching a patch of woods, she seated herself upon a moss-covered stone by the edge, which looked very inviting, not particularly to rest herself, but her little Carlo, who had trotted along at a much brisker pace and greater distance than usual; for her sympathies went out toward her little favorite, the same as toward her fellow-man. As she sat, full of praise, gratitude, and appreciation of the scene around, she wondered if that being existed, who, in the heart, if it were *truly* known, could really be called an Atheist. If so, Divine inspiration was never felt, nor the manifestations of God's love realized. Some length of time elapsed, and still she gazed on; but her reverie was soon broken by the appearance of Carlo, wagging his tail, while his eyes were all aglow; the significance of which was, "I am rested, and ready to go." She drew her watch from her belt, and found that time had kept pace with her thoughts; and, as it was getting late, she arose, put out her hand for Carlo to kiss, and started off on a different road from that which she came—one which was crossed by a delightful little stream. As she neared its bank, she seated herself upon a rock, which projected over the water. Carlo had been taught many tricks; and one of them was swimming, the knowledge of which he had acquired to perfection, as his mistress thought; but the water was cold, for the sun was not yet high. However, after much persuasion by capering and the like, Carlo gained the day, and she threw a stick into the water, requesting him to bring it to her; after which, another was thrown. He acquitted himself with success until the third one was attempted, when he became entangled in the weeds while nearing the shore. He struggled to release himself, while she thought his proficiency in the art quite sufficient to surmount all difficulties, but was deceived. She saw him weakening, and rushed to his relief. She held her dress, and waded in as far as she dared, for fear of losing her equilibrium, and, stretching forth her hands, clasped him by the neck and drew him forth from his perilous condition. With much exertion she reached the shore; but, alas for poor Carlo! he had nearly perished.

She immediately gathered her shawl from the ground, where she had thrown it in her great excitement, wrapped it around him, snuggled him to her bosom, and in great haste started for home, not thinking of her own condition, although precarious, but of her little Carlo. She had gone but a few steps, when she stopped a moment to take a peep into the shawl; she found him chilling fast, and with a hurried step moved on. At a little distance she saw a house, and the thought struck her to stop; for Carlo certainly required immediate relief, else his exposure would prove fatal. She soon reached the gate, ascended the steps, and knocked at the door. It seemed so long to wait; she thought, perhaps, it was an untenanted house; she would rap again, at least. No doubt the second rap was useless, for a moment scarcely elapsed before the door was opened by a little child, who had climbed into a chair, being otherwise unable to do so. She stepped inside the door, and looked around, expecting some one to usher her in, and ask her to be seated, but found no one astir. The child gazed a moment in astonishment, then led the way to her mother's apartment, where the stranger discovered an emaciated form lying upon a bed. The room was neat and tidy, but bore the marks of poverty. She made known her business, and, with a welcome, was soon at the fire, caring for her little pet. She spent but a short time with him, for her sympathies had been drawn out toward the sick and dying woman.

Leaving Carlo, who had been well provided for, she passed again into the sick-room, asking to be excused for her intrusion, while at the same time letting her hand gently rest on the sufferer's brow. The sick one wondered who this being might be, so soothing was her touch, that had charmed away every pain and fear; her very atmosphere seemed to partake of heaven. Who could have sent her there, and at the very hour when needed most?

As these questions arose in her mind, she thought she saw and heard an angel respond: "It was I; I sent her for your little darling, for she needs your earthly guidance no longer. Come with me to the better land; your mission is ended. All sorrows are o'er, and I have come to bear you hence, where with open arms angels stand waiting to receive you. I have ever attended your footsteps throughout life's changing paths. In the sunny hours of youth, when all was pure and lovely, when the future seemed luring with smiles, before the threatening clouds arose which darkened your life to its close—yea, before tempta-

tion overthrew, before the bitter cup had passed its round—I was with you, I moved in your atmosphere. I caressed you when little dreamed of, and so closely did I whisper, you could almost have felt my breath upon your cheek. Perhaps you wonder why I did not save you at times from most perilous conditions; why I did not snatch you from the burning flames which threatened to overwhelm. How blind earth's children are! Would you have had me rob you of that experience, worth more on account of the affliction you have endured? I have seen you suffer and grow strong. I have witnessed the garland being made for you (only obscured by earthly vision) more beautiful and rare by every lingering pain and stifled groan. Then come with me; for God and angels are well pleased with your labor, and pronounce you fitted for the skies."

As she opened her eyes, they rested on the stranger's face, who inquired if she could be of use to her, and in what way.

She replied, "My little one will soon be motherless; take her, and kindly care for her; for there is none on earth to love her; and I will implore the angel world to bless you!"

She ceased speaking; her eyes again closed, and it seemed that life had departed. Restoratives were applied, but they aroused her only slightly, and she sank again.

The stranger then seated herself by the bedside, and drew the child upon her lap. "Do you know your mother is very sick?" said she; "and, should she die, would you like to come and live with me, and be my little girl?" "O yes! but mamma is going to get well; and then we are going to take a walk one of these fine days, for it is so pleasant. She wouldn't let me go alone; she says I ain't big enough."

"How mournful," thought the stranger, "to listen to the little one's prattle, doomed to be an orphan! I am very much afraid your mother will never get well," said she to the little girl. At that moment the invalid arose, opened her eyes, and stretched forth her arms for her child. The stranger lifted her on the bed, and she clasped her mother around the neck. Her cunning prattle, which many a time before had been listened to with interest, was little heeded now; for the mother had sunk too low to answer. The child, wondering at its mother's silence, looked into her face, thinking it strange that she received no reply. Had she really been talking to her own dear mother? It could not be, she thought, for she never saw her look so pale and feel so cold before. The truth at last dawned upon the mind of the child; and to the stranger it was a heart-rending scene.

Thus passed the woman to the life immortal, who had so nobly accomplished her earthly career, there to begin a new one, unincumbered with the diseases, passions, and inconveniences of the body. Thus faded away every earthly sign of her whom we introduced in our first chapter. Thus departed the mother to spirit life, there to become a mightier support and guardian to that little darling she had left behind, than could be conceived of in earth life. Then why do we mourn? Why the display of crape? Where is our consistency?

The burial of the deceased was attended to by the stranger, and the little one taken to her home, there to become a well-spring of joy to her new-found mother. We will follow them no longer, knowing that the wants of the child are well supplied, and feeling assured that they will be hereafter.

Who shall say we have not spirit friends above and around us, who guide, guard, and protect—who calm life's troubled waters in the most tempestuous storms, and scatter roses at our feet? Could we but see aright, no doubt we should perceive that where the many thorns are growing the brightest roses spring.

#### An Atheist as a Witness.

Yesterday, during a trial in Judge Storer's Court-room, a witness was called and sworn "to tell the whole truth as he would answer to God." When a preliminary question was put by the attorney, he refused to answer, informing the Court that he did not believe there was any God in existence.

Judge—"Do you believe you have any existence yourself?"

Witness—"Yes, Sir."

Judge—"How do you know you have an existence?"

Witness—"Because I have the power to move and act."

Judge—"Yet you believe there is no great First Cause that gave you that power?"

Witness—"Yes, Sir."

Judge—"Where did it come from, then?"

Witness—"I don't know, Sir."

Judge—"Hold up your hand."

The witness complied, when the Judge affirmed him to tell the whole truth under the pains and penalties of perjury.

No one of the counsel objected. The witness told his story in a plain and intelligent manner, and I do not believe there was an individual in the room who thought he was not telling the whole truth. A sensible Court that.—Banner of Light.

LONDON is about to have the trial of a clergyman for having relieved the poor of a parish not his own. This is almost as bad as the case of Rev. Mr. Tyng, who is on trial here for preaching the Gospel out of his own parish.—N. Y. Independent.

## COMMUNICATIONS.

### RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER THIRTEEN.

There seem to be two Decalogues spoken of in the Bible, but both appear to have been given about the same period, and under like circumstances. The Ten Commandments, already noticed, find a place in the twentieth chapter of Exodus; but there is a continuation of Commandments, up to and including the thirty-first chapter of the same book. Now, if all these Commandments were written on two slabs of stone, such as Moses could carry under his arm, the chirography must have been rather more delicate than one would suppose could possibly be written with the finger. The Decalogue here mentioned is the generally received code of the so-called moral law, or a fragment thereof; for that given in connection with it, is really as much of the nature of Commandments as the Decalogue itself can be. The thirty-second chapter of Exodus recounts the work of Aaron in melting up the golden earrings, and making a calf, calling on the people to worship it, saying: "These be thy gods, O Israel," which brought them up out of the land of Egypt." But the Lord spied out the sin, and bade Moses go down and check it at once, telling him that His wrath waxed hot against them, and that He meant to destroy them. The narrative tells us that Moses soothed the anger of the Lord, and prevailed upon Him to repent of His rash vow. But the Lord could not quite forgive the people for their insult to Him; for, in the last verse of this chapter, it reads: "And the Lord plagued the people, because they made the calf which Aaron made." Moses, the meek man, smothered his feelings in reference to the calf business, until he descended the mountain far enough to see what was taking place; the shouting and dancing called up his hottest wrath, and, in his fit of anger, he threw the two tables upon the ground and broke them in pieces; he then seized the calf and burned it, and reduced it to powder, throwing the powder in the water, and forcing the culprits to drink it. The two slabs having perished, with all that was written upon them, whence comes all that is put forth as the moral law contained in the so-called Decalogue? For the first verse of the thirty-fourth chapter reads thus: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest." But, instead of repeating the language contained in the former chapters, here is another formula of Commandments, quite different: the twentieth chapter and third verse of Exodus reads, "Thou shalt have no other gods before me." This forms the First of the Jewish Commandments. Now, in the thirty-fourth chapter, same book, 14th verse, it reads: "For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God." The Second is: "Thou shalt make thee no molten gods." This is very different from the Second Commandment in the first code. The Lord evidently remembered his servant Aaron. Some of the Bible commentators, in speaking of this unsolvable jumble, says, that one code is the moral law, and the other the ceremonial law.

But enough of this. A matter so totally irreconcilable as this may answer well enough for such as choose to give credence to any story, simply because somebody has said it was sacred, or found it in a book which was held to be divinely inspired some thousands of years ago, among a mass of liberated slaves, too ignorant to understand even the nature of ordinary evidence, but lovers of the marvelous to any and all extent that it could be carried; hence the overweening fondness for everything that, to them, partook of the miraculous, which is now considered by theologians to be the basic principle and chief support of the Old and New Testaments. Miracle and prophecy, it is said, sustain the Old, and miracle alone the New Testament. And what is a miracle, in its essence, and rational analysis? Shakespeare says, that a "miracle is, to make wonderful." But let us see what some of the theologians themselves have said upon the subject:

"The Latin *miraculum*, from which it is merely accommodated to an English termination, corresponds best with the Greek, and denotes any object of wonder, whether supernatural or not. Thus, the Seven Wonders of the World were called *miracula*, though they were only miracles of art. It will be found, perhaps, that the habitual use of the term *miracle* has tended to fix attention too much on the physical strangeness of the facts thus described, and to divert attention from what may be called their *signality*." (Smith's Bible Dictionary.)

Here we have the whole matter of what has created so much trouble and heated discussion in the world, for many long years, in a nutshell. A miracle, then, is anything, of art or phenomena, that we do not understand; that is, any matter incomprehensible to our mind is miraculous, so far as we personally are concerned. This definition removes the objectionable feature which liberal minds have entertained, and places the question beyond controversy.

The author of the above quotation further remarks upon the character of miracles, thus:

"A miracle may be said to take place when, under certain moral circumstances, a physical consequence follows upon an antecedent which general experience shows to have no natural aptitude for producing such a consequent; or, when a consequent fails to follow upon an antecedent which is always attended by that consequent in the ordinary course of nature."

The bare idea of such a thing as a miracle becomes perfectly absurd, from a consideration of the single fact, that, from the imperfect and limited knowledge we possess touching all the laws and phenomena of nature, we are rendered totally incapable of

forming a correct judgment of the precise *modus operandi* of all the intricacies and performances of what is generally understood as the working of Nature, in her manifold operations through time, space, and matter; therefore, in order to judge, or rather to know absolutely, when a miracle of the theological stamp has been performed, we should necessarily be closely allied, intellectually, with Infinity. While it is held that there are things supernatural, there will exist a belief in the miraculous; but there is strong presumptive evidence, that, could we reach the outermost limit of intellectual attainment, even there we should find nothing more or less than the operations of Nature simplified.

J. D. PIERSON.

### CONCERNING SPIRIT COMMUNICATIONS.

ANSWER TO A CORRESPONDENT.

A friend living in a remote county addressed me several queries concerning spirit communication, which may be summed up thus:

What proportion of so-called spirit phenomena originate with disembodied spirits?

How shall we know which originate with spirits?

Are somnambulists influenced by spirits?

The writer also states that he is conscious when influenced; that the answer seems to come before the question is finished; and that it seems as though he were double, and influenced by a spirit. "Then, again," he says, "when at my work I am skeptical, full of doubts about spirits controlling us, and think it is nothing more than our own spirit or soul that acts."

In writing on the above subject, it may be well to premise, that the primary object of spirit communication, as of all other conditions and relations of life, is, to promote the moral growth and development of the individual. Man's development is adapted to the earth, and the earth's development to him; and any assistance that should come to man, not in accordance with the laws of his surroundings, would, as a rule, weaken rather than strengthen the individual. While it is a question whether it is worse to believe too little, or to believe too much, there can be no doubt that careful and thorough investigation strengthens the mind and gives permanence to convictions.

Spiritualism and Christianity alike assume that man is double—consisting of a physical body relating him to the palpable world, and a spiritual entity relating him to the invisible universe. During the mundane life, the two work together, constituting the unit, man. Experiments in Mesmerism and Psychology—or, as Leroy Sunderland termed it, Pathetism and Biology—sufficiently showed, decades before the advent of modern Spiritualism, that an invisible power emanated from one person, sometimes entirely controlling the will, and often deceiving the senses, of another. This magnetic power is made up of the more gross magnetism emanating from the physical body, and the more refined and subtle magnetism emanating from the spirit. After the dissolution of the body, the spirit retains its magnetic powers; and, although there are those who can be directly impressed with ideas by means of their power, physical manifestations to strike the senses of third persons can only be produced through the assistance of mediums, of a peculiarly favorable constitution. In every instance of circles and manifestation, there is liable to be a mixture of the magnetism of the physique and of the spirit. Doubtless in many instances of consultations, for business purposes, the deepest conjectures or convictions, lying, perhaps unconsciously, in the mind of the consultor, are given back with an emphasis by the medium, who is *en rapport* with the other. And the more subtle and active mind of the medium may seize on the facts lying in the mind of the other, and work out logical conclusions, and leap forward to future results, without the intervention of any third spirit whatever. We can only know that a spirit is communicating when an unquestionable test of identity is given, and such a test is no easy achievement for a spirit.

Most persons have observed that, when they are in a place which they have never visited before, a sentiment exists in their minds that the scenery is familiar to them. Physiologists attribute this sentiment of pre-observation, where it could not have existed, to the momentary action of one hemisphere of the brain before the other. The organs of the brain are duplicates acting in unison, like the two pictures in stereoscopic views; the two only giving intensity to the mental impressions they cause. But if one side should act the merest moment before the other, two mental impressions reach the central consciousness with a dim appearance, as if one were made an indefinite time before the other. This phreno-physiological fact will serve to illustrate our friend's condition, although the cases are not parallel. In the above case, the play is between the right and left hemisphere of the brain, while in his case it is between the faculties at the coronal region and at the base of the brain. He says the answer seems to come before the question is finished. Here the base of the brain asks the question, prompted by the coronal brain, now intensely active, and answered by the same coronal faculties. He says, "It seems as if he were double, and influenced by a spirit." He is double, and may or may not be influenced by a spirit. The coronal brain and base brain,



both being active, each make an impression on the consciousness; and if there be a spirit, it impresses through the activity of the coronal faculties. He says, "Then, again, when at my work, I am skeptical, full of doubts." Here the coronal brain, or the spiritual faculties, becomes quiescent; the system being unable to keep up activity in so many directions. The base brain, being in direct relationship with the muscular system, while he is at work, must necessarily be active; and their action alone, being related to the earth life, renders him skeptical of a higher life. But let the person cease work—his muscular system be at rest—the spiritual faculties become active, and ideas of a higher life will then flow into the consciousness. Let no one say I am throwing cold water upon Spiritualism; for here, as in every department of human effort, discretion is a valuable part of valor; and whatever may be thought of Paul's authority in general, the world can still profit by his sentiment, "Prove all things; hold fast that which is good." JOHN ALLYN.

#### "Esop's" Reviewer Reviewed.

I ought to feel flattered. I have been reviewed by "Zanoni." And though "Zanoni's" strictures are intended to make me appear ridiculous, I nevertheless feel grateful with such a reviewer. My quotation from Frances Wright does not meet with his approval; which is unfortunate, as I wish to please everybody. The experience of the past had taught Frances Wright that the idea of God had afflicted the human mind "with idle terrors"; that theology, or the doctrine of God, had taught that "the fear of the Lord was the beginning of wisdom." Now, "Zanoni," if you were on the Atlantic, on board of a ship which was going you knew not where, and the captain was never seen at his post, but only sent word occasionally that if the passengers did not give him credit for being the best and kindest of captains he would burn the ship, would you not have "idle terrors"? Such is the God of Christendom; which may not be your God, nor Mr. Todd's God, but was the most popular one, which the Atheism of Frances Wright chose to attack. And here let me restate, that those quotations were not made on account of their merits as argumentative proofs of Atheism, but to show that there were real Atheists. I seem "to think it a kind of bravery" to be an Atheist, do I? It does require some nerve; twenty years have scarce gone by since it was a penal offense—since G. J. Holyoke was imprisoned for calling God "it"; and in free America Abner Kneeland was incarcerated for blasphemy. Have these laws been repealed on the statute-books? It does require a "kind of bravery" to run counter to the popular opinion, whether it be of a political, scientific, or religious character. Perhaps "Zanoni" is a Spiritualist, and should know that in that character bravery is requisite, at least a "kind of bravery."

I am not aware of having said anything from which it might be inferred that I think it is "an evidence of weakness to conceive of the existence of God." Strong, very strong intellects have believed in God, and in the Devil into the bargain. But "Zanoni" asserts, very dogmatically, that "the Deist perceives a lack of intellect in the Atheist." Wonderful, is it not? A. J. Davis tells us that the intellect is Atheistic, and Mr. Todd admits that "there are Atheists from the intellectual standpoint," and that "they are able, well educated, and refined individuals." But "Zanoni" knows that the Atheist "knows nothing"; and has learned this from Mathematics, from the sacred multiplication-table, or the Deific logarithms.

My reviewer might have been more original in the hit(?) at the Atheist, in the antiquated quotation from the "Jew-Book": "The root hath said in his heart, There is no God." There is—no doubt of it—great folly in having heart-felt convictions; but there is a greater folly: expressing these inner convictions. To call an Atheist "a fool" seems to be the climax of Deistic logic; on this head, I wish to direct "the prayerful attention" of such logicians to Matt. v. 22; also to my sermon, delivered last Wednesday evening, a full report of which, by the wonderful prescient powers of the editors, was published in No. 50 of the BANNER.

Mathematics must be an interesting study, especially to the Atheist, who cannot possibly know anything of that sublime science. Mathematics may be defined—a safe and easy route to Deism.

"Zanoni" does not get out of the traces; do not place your own responsibilities on Bro. Todd's abler pen; by all means let us have that long sermon on your geometric God; if you should not by it reveal God, we may at least be the recipients of valuable information on geometrical quantities and distances. Emulate Paley; he did well, perhaps you can do better. His argument is "all in my eye."

I am surprised that my reviewer should make such an unphilosophical statement as "in the beginning." To eternal things there can be no beginning. Imagine, if you can, a time when there was nothing in the universe but God, and then answer that "child's question," "Who made God?" Did that which constitutes God "in the beginning" say, "Let us unite and form" a God, and let Him be justice, love, truth, and mathematics?

I do not intend again to "answer a fool according to his folly"; for I am in earnest, and have no wish to engage in a war of mere words. (Eccl. x. 14.) That I am an Atheist, may be proof that my intellect is weak; but a belief in God may be found where there is very little intellect; and perhaps even an Atheistic intellect can be reached by argument; therefore, I demand of those who know of God, mathematically or otherwise, that they reveal Him. So evident a doctrine should be easily demonstrated without resorting to the mean, cowardly trick of insinuating that those who differ are ignoramus and fools. ESOP, JR.

SUPPLANTED.—In ancient days, the precept was, "Know thyself." In modern times, it has been supplanted by the far more fashionable maxim, "Know thy neighbor, and everything about him."

If a man is without enemies we would not give ten cents for all his friends. The man who can please everybody hasn't got sense enough to displease anybody.

## The Banner of Progress.

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#### TO CORRESPONDENTS.

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#### SWEDENBORG AND HIS DISCIPLES.

It is a remarkable fact in the religious history of the world, that the followers of the founders of new systems of religious doctrine, whenever they have attempted sectarian organization upon the basis of their belief, have invariably descended from the high grounds occupied by their great exemplar, and degenerated into captious controversialists. This character is so well marked in the modern professed disciples of Jesus of Nazareth as to admit of no denial of its possession by the larger number of individuals of every denomination. So general is this characteristic of religionists, that we find even the disciples of Swedenborg, at this day, repudiating and repelling the practical application of the teachings of their master, precisely as the modern Christian disciple repudiates the practice of the instructions of Jesus. And, although Swedenborg himself was not free from errors of doctrine, as well as of fact, his present disciples have no better understanding or appreciation of the truths which he actually did inculcate, than have the degenerate Christians of these latter days.

We are led into this train of remark by perusing an article in *The Occident* of last week, entitled "The Perils of Spiritism," wherein the great Swedish seer and his exponents are quoted as distinguished authorities against the practice of "communion with spirits," as dangerous to morality and to the welfare of the soul—as encouraging sensuality, and preparing men for a hell of misery hereafter. That the orthodox sticklers for the necessity of a never-ending hell, designed for everybody but themselves, should be obliged to have recourse to Swedenborgian authority as a defense against the onward progress of Spiritualism, is rather remarkable. It shows very conclusively, that the truthful application of the doctrines of Jesus of Nazareth has had the effect of a two-edged sword upon those who would make use of them against the doctrine of the communion with departed spirits; and that the Christian opponents of Spiritualism are now forced to occupy a new position, namely, this: that if the modern spirit manifestations are genuinely such, they are made by spirits who are wholly evil, and who ought rather to be avoided than inquired for and communed with. In support of this position, the writer in *The Occident* professes to quote a Swedenborgian to the following purport:

"According to the Swedenborgian teaching, the world of spirits which is nearest to our own consists mainly of the recently deceased, and of gross and sensual spirits that cling tenaciously to earth and its enjoyments, and it is these alone that will communicate with men. Dr. Holcombe, one of the ablest writers of the sect, thus describes that world: 'It is a shifting scene; a world of judgment, of change, of coming and going. Nothing there is fixed. Two powerful currents of life run through that world; one setting towards heaven, the other towards hell. Those who are preparing for heaven are daily receding farther and farther from earth; because they are putting off their modes or states of thought, and are becoming more and more like angels. They are being instructed in spiritual things; they are learning or forgetting natural things. They cannot come back to us any more than the fruit can return into the form of the bud. It would be painful, it would be injurious to their spiritual nature, to take so many backward steps to be brought into rapport with us. We can go to them by making the same spiritual progress forwards; we should not wish them to be brought back to us. On the other hand, those who compose the downward current are being divested of what little truth and good they have ever had, and are preparing for hell. They are becoming more and more earthly and sensual. They experience a powerful tendency to return into this world. That being impossible, they gravitate, as it were, into the evil atmosphere of our spiritual life, and attempt to take possession of us. They are anxious to communicate with us; to knock on tables and attract our attention; to write through our hands and teach us; to compel our belief; to control our thoughts. They have all our own gross appetites and passions; more than our own falsities and errors. Operating, however, from the spiritual side, they may be inconceivably subtle, cunning, and dangerous.' Now, however fanciful we may consider this picture, or however little we may be disposed to accept the testimony of the Doctor in regard to what is going on in the world of spirits, it must certainly be admitted that his theory sounds much more rational, and more consonant with all that we know of the subject, than that of the Spiritualists themselves."

Supposing, for truth's sake, that we should admit that the spirits immediately communicating are those who have "recently deceased," and that those who have long been in the spirit world are beyond the influences of earth and its inhabitants: are we to believe that all, without exception, of our "recently deceased" friends are wholly evil, and that communion with them should be avoided rather than courted? Is it a pleasant reflection, that our mothers and sisters, our fathers and brothers, who profess to be near us, and to desire to communicate with us through the operation of natural laws which they now understand better than we do, are drawn to earth because destined for and tending toward hell? Can we believe the inconsistent proposition, that those who departed this life while possessed of every virtue, and for whom our love still goes out from our hearts as when they were with us in the flesh, are, in the world of spirits, "being divested of what little truth and good they have ever had, and are preparing for hell"? That "they are becoming more and more earthly and sensual"? Strange tendency for spiritual beings, who have cast off finally and forever the trammels of the flesh, and have left earth and everything earthly to earth's inhabitants—returning only at the earnest desire and supplication of suffering humanity, to enlighten and educate us into higher and better ideas of the future life. The supercilious dignity with which the modern Pharisees turn up their sanctified noses at the humble means made use of by spirits, to indicate their presence and desire to

communicate, was paralleled by the conduct and sayings of their prototypes in the time of Jesus and his fishermen associates. We need not quote the language used by the former on various occasions, in reference to the company that Jesus kept, or to his origin. The history is well known to every one who ever opened the New Testament. In the same strain this modern Pharisee:

"If we at once accept the hypothesis that spirits really have anything to do with the 'phenomena,' it seems utterly impossible to believe that they can be other than frivolous, vain, lying, and evil spirits. Can we conceive any great or good intelligence engaging in the business of table-tipping, rope-tying, dark-cabinet tricks, etc., for the amusement of a gaping crowd, or a 'circle' of mental hydropathists? Is it not something passing imbecility, to see the show at two bits per head, while tinctor mediums grow rich on the fruits of their credulity?"

Yea, very rich! We have yet to see the Spiritualistic lecturer or medium who has not been made poorer in purse, and continued in that condition, by the advocacy and practice of "communion with spirits." Indeed, many of our mediums are "worse off" than those disciples in Galilee who had only five loaves and two fishes wherewith to feed five thousand.

The reference to Wesley is unfortunate for an opponent of Spiritualism; for, in addition to the well known fact that Wesley's family were in constant communication with departed spirits for many years, we have the evidence that he corresponded with Swedenborg, and received from the latter the most convincing proof of prophetic mediumship, which the reader will find recounted in the following article:

"A STRANGE PRESENTMENT.—The following well authenticated account of the prophecy of his death, by that wonderful mystic, Emanuel Swedenborg, is equally curious and interesting. In 1772 'he was attacked by apoplexy, and for three weeks he continued in a state of great prostration and lassitude, taking no sustenance beyond a little tea, without milk, cold water occasionally, and once a little currant jelly.' Toward the end of February he addressed a note in Latin to the Rev. John Wesley, then sitting at Conference with his brethren, nearly as follows:

"COLD BATH STREET, COLD BATH FIELDS, FEBRUARY, 1772.

"Sir—I have been informed that the World of Spirits that you have a strong desire to converse with me. I shall be happy to see you if you favor me with a visit. I am, etc.

"Wesley said to the company that he had been strongly impressed with the desire to see and converse with Swedenborg, and that he had not mentioned the desire to any one. He wrote to him, and said he would send a journey to some work and occupy him six months, but would visit him on his return to London. To this the seer replied, that it would be too late, as he should go into the World of Spirits on the 29th day of the next month, and should not return. Afterwards he again mentioned the day on which he should die; and the servant, in her simplicity, said that he seemed as pleased as she should have been if she were going to some work and occupy him six months, but would visit him on his return to London. On Sunday, the 29th of March, 1772, his powers all active and clear, the maid and mistress sitting by his side, he asked them to leave the room, and at one o'clock it was; they answered 'Five.' He said, 'It is well—I thank you—God bless you!' and in a moment after his spirit gently and peacefully passed away."

#### Hypocrisy Unmasked.

MacDonald, of the *American Unionist*, of Salem, Oregon, says we are "undertaking to do what the Infidel world have been working at nearly eighteen hundred years, and only repeating the arguments and scoffs of free thinkers, who have been answered, over and over, by Paley, Nelson, Leslie, and others of the profoundest men of the world"; and he fears that our philosophy will let us "through into that awful latitude, over head and ears." Don't have any anxiety on our account, Mr. McD. We feel perfectly safe. Only those who believe in and desire such a locality as hell, for others, are in any danger of realizing such a fate. "With what measure ye mete, it shall be measured to you again."

It is true that Paley and others did answer the arguments of skeptics in a certain manner; but to answer an argument and to refute it are two different things. We do not attempt to refute skepticism, but rather strive to present a positive and irrefutable philosophy, which commends itself by its own well attested facts, that any one may become acquainted with if he will. If we mistake not, MacDonald himself accepts these facts, and is unable to overthrow by argument the philosophy which is their necessary sequence. It follows that he is nothing less than a hypocrite, when he professes to believe we are in error, and in danger of a future fate which he himself does not believe in. If any have need to fear such a fate, they are the hypocrites. Consult Matt. xxiii. 13-35; xxiv. 51.

ELDER KNAFF professes to know "why God suffers the wicked to live, and the Devil to go abroad unchained." The Elder's intimacy with His Satanic Majesty enables him to keep posted on all the most important moves made and to be made by the Almighty on His earthly chessboard. At present, all the Bishop's pawns seem to be on the Devil's side; the next move will reveal the true position of the great Bishop of the Crusaders, the Elder himself; and then all the Knights and royal personages will be at the Devil's mercy. We don't see what show the Almighty has, according to Elder Knapp's showing, to win His little game; particularly as the Elder helps his friend, the Devil, all he can. The Elder's proper place is evidently among the rest of the Devil's pieces, on the black squares, and he is appropriately clothed in black.

PRESBYTERIANISM.—Many of our readers may be surprised that we have so frequent controversy with the new organ of the Presbyterian denomination—*The Occident*. The reason is plain. We consider the tenets and dogmas, as well as the church Government, of that sect, as more dangerous to civil and religious liberty than even the Roman hierarchy and the doctrines of the Roman Catholics. No religionists, since the time of John Calvin, have done so much to perpetuate old abuses, in matters of conscience and free religious opinion, as have those of this denomination. When we strike at them and their organs, therefore, we strike at the head of all religious bigotry and oppression.

THE SPIRITUALISTS of San Francisco are called to meet for organization at Dashaway Hall, lower floor, on Friday evening, April 10th, at 8 o'clock, by the Committee appointed a few weeks ago to prepare a plan of organization for a new Society.

#### CHINA AND THE CHINESE.

The Presbyterian organ is distressing itself with the reports of the missionaries in China, relative to the immense population of that empire, which is neither Christian nor likely to become such, and which, according to the orthodox "plan of salvation," is wholly and irretrievably damned. Four hundred millions, says *The Occident*, quoting Mr. Maclay, who are "heathen, athwart whose gloomy night of error no ray of light ever shines; . . . men, created by God; fallen, helpless; victims, morally, of a foul and relentless malady; sinking into woe unutterable; immortals, objects of the Divine compassion," etc. These Pharisaical reflections are very invidious, when we consider that the great Chinese philosopher, Confucius, and his disciples, Mencius and others, were the first promulgators of the Golden Rule, in identically the same terms attributed to Jesus; and that the Chinese to this day post up in their houses the sublime sayings of those "heathen" philosophers, with many others of a similar character. The services in their temples are of the most spiritual and religious kind; their images being only tangible objects to enable them to realize the spiritual presence of their ancestors, and of the great men whom they revere. The morality taught by the priests to the people shames the practices of any Christian community. The common sense of an educated Chinaman revolts at the orthodox theology of the Christian world, wherein it is taught that God, in the person of Jesus Christ, died an ignominious human death on the cross, to appease His own wrath against the human race, and thus saved them from future punishment, provided they will believe such a monstrous doctrine! The Chinese theology, with all its mysterious symbols and apparently absurd notions, contains no such flimsy absurdity as that. Its doctrine of ancestral worship is but another name for communion with the departed, which takes the name of Spiritualism with us. Perhaps it would be well for the Presbyterians, and other evangelical denominations, to endeavor to convert Spiritualists at home, before attempting to subvert the ancient faith of the Chinese in the spirit world and in their own immortality. Christians may even learn much of the true practice of the precepts of Jesus of Nazareth from the conduct of the Chinese in our midst, under fearful persecution and outrage at the hands of so-called civilized and Christian people. Non-resistance is their constant course, even unto death. It almost seems as if the Chinese now among us had been educated in such New Testament doctrines as are to be found in the Sermon on the Mount. (Matt. v. 38-44.) Members of the oldest Christian Church on earth take delight in tormenting these so-called "heathen" people, and in passing laws to prevent them from testifying against their tormentors in the courts of this free country! A Christian may take the life of a Chinaman anywhere in California, and as often he meets one, provided there are no Christian witnesses to the deed, without fear of punishment. The testimony of a Christian is always so indubitably true, that, in comparison, the word of a Chinese "heathen" is not to be taken at all! The Chinese swear, by the greatest blessing known to them as a people—that which is considered by them as most sacred—namely, paper, that they will tell the whole truth, and nothing but the truth." The Christian swears, by the God of the universe, to do the same. Where is the difference between the two oaths, in their binding effect? And the Chinese prove their sincerity by a sacrifice, namely, by burning a piece of paper—their greatest blessing—in token of their readiness to lose their blessing if they do not tell the truth. The Christian implicitly invokes the vengeance of God upon himself, in case he should falsify the facts. Now, we venture the assertion, that, notwithstanding the Christian considers his oath as more solemn and sacred than that of the Chinaman, the latter will, in almost every instance, be found to have told the whole truth, while the Christian will have told only so much as the ingenuity of opposing counsel could wring out of him. If the Christian be so extraordinary a truth-teller, what need is there of administering an oath to him? His simple word should be enough. But here we have him refusing to believe a "heathen," under the same test which he applies to himself—the most sacred oath observed by either. And so the Christian murderer goes unwhipped of justice, while the "heathen" Chinaman may have his life sworn away by the Christian with impunity! Verily, we have need of all our missionaries at home! They had better be recalled from China as soon as possible, and put into the field as teachers of Confucian morals to this Christian people. If they cannot be induced to return and enter upon this work, let us employ the priests of Buddha now officiating in the Chinese temple in this city; they will undoubtedly be able to enlighten this very truthful Christian community upon some points of human duty not at present embraced in the every-day practice of Christians of any denomination.

THE VIRGINIA *Enterprise* does injustice to the character of Abraham James for integrity and uprightness. The facts in relation to the discovery and development of the Chicago Artesian Well are well known in that city, and to Spiritualists everywhere; and the mere statement of Mr. James that he has struck an oil well in a similar way, through the instructions of spirits, will be received as true by all who are conversant with the facts in relation to the Artesian Well. He is free from all suspicion of deception or mercenary motives in the matter. Stranger things than the discovery of oil wells are soon to take place through spirit intervention.

THE WOMEN'S CO-OPERATIVE UNION has gone into co-operation, and their office is at No. 39 Second street. They will soon be able to fill orders for various kinds of work. They held a great meeting at Union Hall last week, over which the Mayor presided, and which was ably addressed by Rev. Horatio Stebbins and others. Mr. Stebbins' remarks were very happy and appropriate. We shall be glad to advertise the business of the new enterprise without pecuniary fee or reward, or assist in any manner to promote the objects of the Women's Co-operative Union.

#### The Sunday Law.

The present Sunday law is not rigid or oppressive, if we are to have any. May the day be far distant when it shall be enacted here, as it was in France, that God was not wise when He wrote the fourth commandment—or if He was, the world has outgrown the necessity to obey it.—*The Occident*.

We should like to name the people who obey the fourth commandment—"Remember the Sabbath day to keep it holy"—that day being the seventh day of the week. The Jews and Seventh-day Baptists are the only people who "keep" the fourth commandment. Saturday being the Sabbath day that, as is said, God instituted, what pretense is this, which is set up by the Sabbatarians of the Christian sects, about the sacredness of Sunday? But even the Sabbath was not intended as a holy day, in the sense attempted to be enforced by the religionists in their Sunday laws, but as a holiday, in the modern sense of that word; namely, as a day of recreation and rest from manual labor. All the best commentators on the Bible agree in this opinion, and the text itself is plainly to the same effect.

The rigidity and oppressive character of our Sunday law can best be judged by those upon whom its provisions bear the hardest. If the law were not oppressive, there would be no formidable opposition to it; the fact that a large and respectable class in the community oppose it, is conclusive proof that it is unjust and unequal. This class will continue to increase in numbers, until they become powerful enough to enforce their demand for a repeal of the law; and all the threats of God's displeasure, so profusely hurled at them by those who pretend to a knowledge of His will, cannot deter them from continuing their efforts to effect that object.

#### Scraps.

"Man's extremity is God's opportunity."—*California Christian Advocate*.

Poor Christian's God! what an impotent fellow you are! you can't do a good thing until man first does a mean one!

"Plunged in a gulf of dark despair, We wretched sinners lay."

just because old Mother Eve ate one of God's apples! If He was so stingy of his apples, why did He not watch the tree?

If Jesus Christ had lived in our day, and should visit two lone women as often as he did Mary and Martha, the Church folks would call him a spiritual "free-lover."

Again, if he stole a mule on, which to ride into San Francisco, as he did to ride into Jerusalem, the same Church folks would send him to San Quentin.

WHY was Paul of eighteen hundred years ago like the clergy of the present day? Because he lied for the honor and glory of God, and so do they.

FATHER, SON, AND HOLY GHOST—a wifeless trinity!

Jesus Christ (God)—father of himself! Holy Ghost—the seducer of a virgin!

A JEWISH GRIEVANCE.—An Israelite writes to the *Pall Mall Gazette* to complain that whenever a Jew is accused of an offense, his creed is mentioned by the reporters, as if it enhanced his criminality. "If," he says, "this course were adopted toward all culprits, if it were stated in the *Times* that Thomas Crupper, a Baptist cabman, had been brought up to Bow street for abusive language, or that 'Capt. Montagu Tomkyns, a Puseyite dragoon, had been fined five pounds for giving a black eye,' I should have no ground for complaint; but as no paper is in the habit of entering into such details with respect to prisoners of other religions, I do think it hard that the creed of my forefathers should be so constantly quoted against us Jews *ad invidiam*." The *Pall Mall* admits the grievance, and promises never to offend in future.—*Exchange*.

When will our daily political and weekly religious press apologize for the frequent offenses of this kind, of which they are guilty, toward Spiritualists? The *Pall Mall Gazette* has set an example of repentance which, we fear, will not soon be followed in this latitude.

A USEFUL REMEDY.—In another column will be found several reports of very remarkable cures by the celebrated spiritual remedy, known as Mrs. Spence's Positive and Negative Powders. These powders have, in the brief space of three years, extended their reputation and influence to all parts of the United States and Territories. By their singular power, and mysterious healing and curative virtues, they have established their spiritual origin, and endeared them to all earnest Spiritualists as an important part of the phenomena of Spiritualism, and as a mighty lever in the hands of spirits for the working out of their grand purposes with humanity.

Mrs. PHOEBE A. HANAFORD was ordained to the work of the Gospel ministry, and installed as pastor of the Universalist Church and Society, at Hingham, on Wednesday, February 19th. This is the first instance of the ordination of a woman, in the history of the religious denominations of Massachusetts, the Rev. Olympia Brown, (the other female preacher, we believe,) of Weymouth, having been ordained in another State.—*Exchange*.

The greater number of lecturers in the New Dispensation of Spiritualism are women. Herein is old Paul's Gospel set at naught, and both Orthodoxy and Universalism left far behind.

THE PUBLIC SEANCE on Tuesday evening last was an important feature of the commemorative exercises in honor of the twentieth anniversary of the first seance at Rochester; a much larger number than on ordinary occasions being attracted to Dashaway Hall on that particular evening. The manifestations, as might have been expected, were extraordinary, and the tests convincing. The closest attention of the entire audience was given till the termination of the seance.

WHO ARE OUR BEGGARS?—A correspondent of *The Occident* says they are mostly Roman Catholics, and is intensely disgusted thereat. We know of no reason why a man's religion should be called in question because he is poor and obliged to beg.

MRS. ANNA C. BARKER will lecture on Sunday evenings at Mechanics' Institute Hall. The subject of the first lecture, this evening, is, "The Present and Its Tendencies."

MR. TODD will lecture at the Temple of Music, formerly Congress Hall, Bush street, next Sunday evening, April 12th, at 8 o'clock. This is the commencement of a course of lectures on Spiritualism by Mr. Todd.



## The Proselyte Rabbi.

Having heard that a Jewish Rabbi was about to embrace Christianity, and that he was to be baptized last Monday evening at the First Baptist Church, on Washington street, near Stockton, where Elder Knapp has of late been holding revival meetings, curiosity impelled us to visit the church and be a witness to the ceremony. During the day we pondered much, as to who the individual might be who was to make so much capital for Christianity in general, and Elder Knapp in particular, by presenting the happily rare spectacle of a Jewish Rabbi deserting the faith of his fathers. All the Jewish Rabbis and learned men resident here passed before our minds, but we knew them too well, were too familiar with their sentiments and characteristics, to doubt their fidelity for a moment. On entering the church, which was well filled by a highly interested audience, we were very politely conducted to a seat. The large crowd had doubtless been drawn thither partly by the novelty of the scene about to be enacted, partly by religious zeal, and a desire to hear the Elder's particularly forcible though not very refined style of eloquence. After the usual exercises, and after the Elder had preached one of his long sermons, plentifully garnished with oaths and expletives, which would doubtless have shocked most of the ladies present if used by other gentlemen, and their parables, which seemed to have been given license to, our expectation was raised on tiptoe by the commencement of the baptismal ceremonies. Two Christians underwent the ordeal in the first place, and the Rabbi, who had been so long a proselyte, and a master of several languages, and recognizing in him a man by the name of Falski, a tailor by trade, who, according to an account given by the Elder, had been a Russian prisoner of war, whence he came to the United States some four or five years ago, and in an affair with some Mexicans in the mines, was wounded in the leg, which crippled him for life. The Elder declared that the spirit of Jesus had descended upon him, and he was controlled by his influence. We have seen him many times laboring under the influence of far other spirits, which have given him a nose that peculiar rufous color, which distinguishes those who put themselves under their protection. However, be this as it may, the Elder and his disciples have little reason to rejoice over the acquisition of so worthy a person as this new convert. They are welcome to him, and we say with all our heart: "Good riddance to bad rubbish." We would not have touched the subject at all—as all the converts Christianity ever made from the Jewish nation have never hurt Judaism much and advanced Christianity very little, and the Rabbi in question represented himself as a Jewish Rabbi. It was this that filled us with astonishment and indignation, and we could only come to the conclusion that the man Falski had deceived Elder Knapp and the Baptist congregation, by representing himself as a Jewish Rabbi; or the Elder himself endeavored to palm him off as such on a credulous public in order to show some proof of the power of his efforts. In both cases, we deemed it our sacred duty to apprise the public of the fraud that had been perpetrated. We do not know what the result will be, but we are sure that the Rabbi and his adherents will be exposed, and which seemed an insult to the intelligence and common sense of the assembled congregation, who could be anything but a Rabbi; or the Elder and his disciples, who were casting upon Judaism such a miserable specimen of degraded humanity as a sample of good religion, and who were exposing that though the man has been here for several years, the Jewish congregational authorities did not know anything about his rank. He seems to have preserved a strict incognito, and it was left to Elder Knapp to have the honor of finding out his rank and title. All praise to the Elder for his sagacity. Though the man Falski is well known to the community at large as an illiterate ignoramus, who can even read Hebrew correctly, much less understand it, the Elder can only see in him the pure-minded, learned, and saintly Jewish Rabbi. However, if by the conversion of this man should become a better man in his habits and character, we shall be as glad as the Elder himself. But he will excuse us if we express our doubts on the subject. We repeat, we do not suffer by the desertion of such a man, who as a Christian will not contribute much to the honor of Christianity; and we would only say to the Elder and his adherents, who have so ostentatiously paraded this conversion as a proof of their success, in the words of Jotham the son of Gideon, "Rejoice ye in Abimelech, and let him also rejoice in you."

## Brief and Pointed Paragraphs.

What is that which every one knows? The way in which the newspaper ought to be conducted.

"THE LUNGS OF THE LORD" was the title of a Scotch paper published fifty years since in Glasgow. Never send a manuscript to a printer unless you can read it yourself.

No matter how long you have been married, never neglect to court your wife.

A CHILD with six mature teeth was lately born at North Adams, Mass.

It has been irreverently said of an exceedingly vain clergyman, that he is waiting for a vacancy in the Trinity.

Why are young ladies like arrows?—Because they never go off without a bow (beau), and they are always in a quiver till they get one.

A YOUNG lady in Louisiana was lately bitten by a rattlesnake, and her life was saved by a negro, who sucked the poison from the wound.

Mrs. HARRIET LAW has created a sensation in England, by making in a public meeting that the Crystal Palace be opened on Sundays.

THE SECOND ADVENTISTS baptized a young lady at Salisbury's pond, at Worcester, one Sunday, after cutting through ice fifteen inches thick.

A LADY in Wisconsin insisted on depositing her husband's name because he was sick and unable to go to the polls.

REV. MR. WALK, of Bourbon Co., Ky., has been preaching on the great sinfulness of agricultural fairs. Oh!

A BLITHESOME Connecticut editor saw, a few days ago, a young girl of seraph-like beauty, who had no teeth. He explains by adding that she was only six months old.

A COUPLE of magistrates in Derbyshire, England, have sent a man to prison for a month for picking up a dead pheasant overlooked by a shooting party, and the property of the Earl of Derby.

AN AMABLE PEOPLE.—A New Orleans paper says that, twenty miles from Galveston, Houston or Marshall, (Texas), the man who would dare say he is from Boston would be shot the moment he uttered the words!

AN Ohio paper contains an advertisement of an enterprising tradesman, who, at the end of it, announces, "Ministers of the Gospel supplied with goods at cost, if they agree to mention the fact to their congregations."

An army contractor has been sentenced to five years of penal servitude for attempting to swindle the English Government in some matter relating to the Abyssinian expedition!

A PROPANE exhibitor of Scriptural paintings thus described, to a Hoosier audience, Daniel in the Lion's Den: "A picture of a man who don't care, as you see, a darn for all the lions, and there are the lions, who don't equally care a darn for Daniel."

A WOMAN is like ivy—the more you are ruined the closer she clings to you. A vile old bachelor adds: "Ivy is like a woman—it clings to you the more you are ruined. Poor rule that don't work both ways."

TACITUS committed a trifling mistake when he said that "In the early ages man lived a life of innocence and simplicity, and the first woman went astray, as you see, a darn for all the lions, and there are the lions, who don't equally care a darn for Daniel."

A GENTLEMAN, speaking of the married state before his daughter, whom he wished to dissuade from matrimony, said: "See how it clings to you the more you are ruined. Poor rule that don't work both ways."

## Spiritualism at the Capital of the Nation.

WASHINGTON, D. C., March 1st, 1888.

EDITORS BANNER OF PROGRESS.—It may be of interest to the liberal dwellers on the Pacific slope to know the condition of Spiritualism in the capital of the Nation. The agitation of the subject publicly commenced here in 1863. In the winter of 1864-5 the attendance on meetings seldom amounted to one hundred—often fifty; each successive season, however, increased interest was manifested; and a new hall, recently obtained and fitted up at an expense of several hundred dollars, is every Sunday evening crowded to excess; it will comfortably hold about two hundred. The Lyceum started in November last; has about seventy pupils, and much interest is manifested in its proceedings. The membership of the Spiritual Society numbers one hundred and twelve at present.

The importance of the progress of the movement in Washington is not, however, measured fully either by the number of resident members or of attendants on its weekly ministrations. Quite a number of the most active and intelligent minds of the nation from every locality are constantly drifting here on public business, and carry with them to every part of the Union the impressions they receive. In this direction, a much greater work could be done here than would at once show on the surface. Many Members of Congress are favorable to Spiritualism; some of them are frequent attendants on lectures.

We also have a "School of Thought," or conference meeting, weekly; and an "Order of Eternal Progress," which latter, however, does not seem to be promotive of harmony or unity in this place.

Thomas Gales Foster lectures every Friday night to a fair audience; his lectures are much appreciated.

Mrs. Cora Scott Daniels (whose husband died at New Orleans last fall of yellow fever, while energetically pushing the work of reconstruction on a basis of equity) is now in this city, working for the freedmen and loyalists of Louisiana. This, however, is probably but a temporary work, and in a short time she will be again engaged in the advocacy of Spiritualism, to which she is well fitted to attract the aristocracy of intellect and culture.

Mrs. Nellie Temple Brigham, of Massachusetts, lectured here during last month; her lectures were marked by logic, vigor, and clearness.

Yours, ALFRED CRIDGE.

A LITTLE GIRL, who was playing on top of one of the awnings of a building at the lower end of Broadway, fell to the ground, a distance of over ten feet, a day or two ago, without sustaining any injury. After such a test of her vitality, we should imagine that the life insurance agents would issue to her a policy at an exceedingly low rate.—*Oakland News.*

HUDSON TUTTLE is engaged in writing a "Biography of God."

**ANNA C. BARKER**  
Will Deliver a lecture  
**AT MECHANICS' INSTITUTE HALL,**  
Post Street,  
Between Montgomery and Kearney.  
Sunday Evening April 5.  
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PROF. SPENCE—Dear Sir: I have raised one man from the dead with two boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a FEVER, and the Doctors gave him up, and said he must die. But I sent for two boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to my knowledge well man.  
Yours for truth,  
G. W. HALL.

*Dorset, Vt., August 27th, 1867.*  
PROF. P. SPENCE—Dear Sir: I have had a case in which only one box of your Positive Powders was needed. It was the case of Mr. Phelps, a young man who had BLOODING AT THE LUNGS. He had consulted eight different physicians, and all of whom had pronounced him to be in an advanced stage of INFLAMMATION. He had been told to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday; and he had been on his feet, and he had been able to do his father's stock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and making it into yarn. But I sent for two boxes of your Positive Powders, and he has continued to work up to this writing, and says he feels as well as ever in his life.  
Yours, A. B. ARMSTRONG.

*Toronto, Ont., Aug. 14th, 1867.*  
DR. SPENCE—Dear Sir: I took a box of your Positive Powders for the NEURALGIA, and it has worked such a perfect charm for me, that I have been able to do my usual work for 20 years, that I now send for a box of Negatives for Deafness.  
Mrs. PRISCILLA KNOX.

*Syracuse, N. Y., July 11th, 1867.*  
PROF. SPENCE—Dear Sir: Those Positive Powders you sent me a short time since have worked wonders for my wife, during a few days. She has been afflicted with DYSPEPSIA AND SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS, so that she feels like a new being.  
Truly yours,  
L. DOWE.

*Dr. A. J. COREY, of Great Bend, Penn., writes as follows:*  
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*Spring Hill, Ill., Oct. 7th, 1866.*  
PROF. PAYTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Mattie M. Tyrrell, (now Mrs. Mattie M. Stanbro, of Brooklyn, Iowa). She had been ill for 8 years, FOUR YEARS AGO, with CRUTCHES, and has not used them since, and you would not know that she ever was lame. Yours respectfully,  
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